TO THE

# PRINCE OF VENICE AND All his NOBLES:

Which was

Delivered for Him in His PALLACE, and Received by Him in His COUNCIL-CHAMBER.

Being

A VISITATION and WARNING of that CITY.

Which also may serve unto *ENGLAND*, and all Nations, called *Christian* Nations.

Written by the Servant of the *Lord*,

*JOHN.*

*London*, Printed for *Robert Wilson*, at the Sign of the *Black-spread-Eagle* and *Windmill*, in *Martins Le Grand*, 1661.

BRITISH MUSEUM

# TO THE PRINCE OF VENICE, &c.

FRIEND,

I Have *many things* to say unto the *Rulers*, *Prophets*, *Priests* and *People* of the City *VENICE*, but yet *you* are not able to *bear* them: You being yet in the *Nature* and *Ground* in which *Amaziah* the *Priest* of *Bethel* was, in the dayes of the *Prophet Amos*; Read *Amos* 7. 10. *&c.* And are not come to the *Charity* which *Paul* wrote of, which *bears all things*, *believeth all things*, *hopeth all things*, and *endureth all things*. 1 Cor. 13. 7.

But whether you will **hear**, **bear**, or **forbear**, this is *the* **Word** *of the LORD GOD to you all.*

The *LORD* of *Hosts* hath a **Controversie** with the *whole Earth*, with whom he is *arisen* to *plead*, even with all *sinful Flesh*, upon the *face* of the *Earth*, which have *corrupted* their *waies* before the Lord.

Behold, the **mighty Day** of the *Lord GOD* is at *hand*, wherein the *LORD* will **Plead** with *all Flesh*, and enter into **Judgement** with *all Flesh*, and execute *Judgement* by *Sword* and *Vengeance*, with *Plague*; and fulfil his *Wrath* by *Famine* and *Fire*, until he *sweeps* the *Land*, as with a *Beesom* of *Destruction*; and that it be *cleansed* of *evil-doers*.

Behold, **Overturn** *cometh*, and **Overturn** *followeth* until the **Last Overture** be *fulfilled*, and **He** *Come whose right it is to*

Reign,

Reign, and the *LORD Christ* set up his *Everlasting Kingdom*, whose *Dominion* shall *never* have *end*: With whom no *hypocrite*, *lip-worshipper*, nor *sinner*, shall have an *inheritance* of *Life*, but shall be *cut off* for *ever* from the *presence* of the *Lord*, and *separated* unto perpetual *Woe* and *Misery*, to be held in the *lake* of *fire* and *brimstone*, with the *blackness* of the *chaines* of *darkness*, under the *fiery Indignation* and *wrath* of the *Lord God* and therein to be *swallowed* up *alive*, and to *remain* beyond the *measure* of *all times*.

Think of this you *Whoremongers*, *Whores* and *Harlots*, you *Drunkards*, *Gluttons*, *Proud*, *Covetous*, *cursed Swearers* and *Lyars*, *Cheaters* and *Defrauders*, *Revellers*, *Sporters*, *Gamsters*; you that spend your *precious time* in *Vanity*, wherein yet *GOD* hath *spared* you to *Repent*. In your *abominable unclean Lusts*, *Vanity* and *Wantonness*; you *Envious-hearts*, that cannot speak out of *Crookedness* and *Frowardness*; *GOD* hath a *treasure* of *Vengeance*, *seven Vials* full *of Wrath*, the *Wrath* of the *Lamb* whose *Life* in your *Sodom*, is *day* by *day*, throughout the *number* of your days *slaughtered* in your *streets*.

Think of *Sodom*, and call *to mind* the *end* of *Gomorrah*, for *now* at this time the Lord *marries you*, even as he *married them*, *Circit*: Prepare, prepare therefore to *meet* the *LORD* by *true* and *unfeigned* Repentance, if haply the *Lord* may *spare you*, and turn away the *fierceness* of his *Wrath*, which looketh towards *you*. Leave off your *flattering-speeches*, and *Titles* one to another, and let every one *speak* the *plainness* of his *heart* and *truth* to his *Neighbour*: Amend all *your wayes* and *practises*, not your *selves*, not *deceive* your *souls*, with saying *that you are of the Church of Rome*: For many shall say *Lord*, but not *enter*; and the *Jews* called *Abraham* their *Father*, yet wanted *his Faith*: But forsake your *cursed speeches* and *Oathes*, and *Adulteries*, and *Whordoms*, and *Drunkenness*, and all *Idolatries* and *Inchantments*, and *Sorceries*; call from you the *cords* of *vanity*, and so turn to the *Lord*, and then the *Lord* will *turn* to you: Or else *GOD* hath spoken in his *holiness* that he will *visit* you with his *Vengeance*, because of *your unrighteousness* and *ungodliness*; and although you may *now*, shut *your ears* against your *burden*, and *laugh* and *mock* at *God's Messengers*, and *spill* and *persecute them* which cry against your *loathsom abominations*, which *stink* in the

*nostrils*

noſtrils of *God*, and his *Saints*, and is an *abhorring* unto *modeſty*; yea though you may but *gain-ſay* our *voice*; It is becauſe *we cry* againſt your *ſins*, and for none other *cauſe*, but becauſe we cry againſt **all** *ſin*, and reprove *Iniquity* in the *gap*: Yet be it known unto you, that *GOD* ſent unto *Babylon* her *burden*, *Iſa.* 13. 1. and unto *Moab* his *burden*, *Iſa.* 15. 1. And unto *Damaſcus* her *burden*, *Iſa.* 17. 1. And *unto Egypt*, *Iſa.* 19. 1. And unto the *Deſart*, *Iſa.* 21. 1. And unto *Tyre*, *Iſa.* 23. 1. And unto the *South*, *Iſa.* 30. 6. And unto *Niniveh* her *burden*. And unto *Dumah*, *Iſa.* 21. 11. And unto *Arabia*, *Iſa.* 21. 13. And unto the *Valley* of *Viſion*, her *burden*, *Iſa.* 22. 1. And it came to paſſe that thoſe *things* which were once the *Prophet's burden* for them, God laid every *one's burden* upon *their* own *back*, and made them all to *bear* their own *burden*; even as alſo from the *Lord God*, I ſay unto you, *GOD* will make *you* bear your *own burden*, even for your *own ſin*, which is *grievous*, whoſe *burden* alſo will *be grievous* in the day whereof you ſhall *ſay* each one to his *neighbour*, and to his *acquaintance*, even as *Cain* ſaid, *Our* **burden** *and* **puniſhment** *is greater than we can bear*. Remember you are **warned** in the day of the *Lord's pitty*; **Repent** and turn *from your ſins*, for the *Lord God* laughs at your *Confeſſors* and *Confeſſions*, whilſt *you* and *they* are ſtill following on *in ſin*, heaping *ſin* upon *ſin*, drawing *Iniquity* with *cords* of *vanity*, and *ſin* as it were with *cart-ropes*: Elſe in *God's day* of **Vengeance**, you ſhall *remember* that I did not *run* before *I was ſent*, that God might *viſit* you with *warning*, even as *Niniveh* was by *Jonah*, which then *repented*. **Priſe your time**, for *this* is the **word** of the *Lord* to you *all*, therefore whilſt you have time **Repent.**

Nahum 1. 1. Gen. 4. 13. Iſa. 5. 18.

And *thou* the *PRINCE* of *Venice*, and the reſt of the *Nobles*; **Ariſe** from your *Throne*, put on **mourning** in the *inward parts*, and **proclaim** this in the *City*, for my *MESSAGE* is *unto you*, and I clear my *ſelf* unto *you*; Let the *KING* of *Niniveh* be your *Example*, and *clear* your *ſelves* to the *People* of all their *blood*.

Jonah 3. 5, 6.

I am *come* to make *blind* thoſe which ſay *they ſee*, and to *turn* from the *darkneſs*, thoſe which are *blind* to the *LIGHT*, that they *may ſee*. I am *not come* with the *inticing-words* of *man's Wiſdom*, neither in the *excellency* of *Speech* to man's *Wiſdom*, nor in the *deceivableneſs* of *vain Philoſophy*, but in the

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plainness of the *demonstration* of *the Truth*, in the *Power* of *GOD* unto *that of God* in all, but *hid* and *sealed* out of *sight* from the *unclean* and *vulterous* in all the *World*; *I am the Light of the World* (saith Christ) *which lighteth every man that cometh into the World* Saith *John*, who was a witness *of him* that *was*, and I do tell you of the same *that is*, and *is to come*. The *little Stone* cut out of the *Mountains* without a *hand*, which *smiteth* at the *feet* of the *great Image* of the *Earth*, whose *head* is *gold*, the *body* and *members*, part *silver*, part *brass*, part *iron*, and part *iron* mixt with *clay*; Until all the *Images* and *Image-makers* of the *Earth* be confounded before the *LORD*, and the great *Image* of the *whole Earth*, become like the *chaffe* of the *summer-threshing-floors*, and the *wind* carry them *away*, that *no place be found* for *them*, and the *little Stone* which *smiteth* the *Image* become a *great Mountain*, and fill the *whole Earth*.

John 8.12. John 1.9. Dan.2. 32,33.

For *now* is the *Lord God* of *Heaven*, and *Earth* about to *set up* his own *Kingdom*, which shall *never* be *destroyed*, and the *Kingdom* shall not be *left* to *other* People, but it shall *break* in *pieces* and *consume* all other *Kingdoms*, and it shall *stand* for *ever*.

*I am the Light of the World* [saith the *Lord* of the *Kingdom*] *he that believeth in me shall not abide in darkness, but have the Light of Life*. The Trumpet of the *Lord* hath *sounded* and is *sounding*, and *many* that are *dead* in *Christ* have *heard* the *voice*, and are already *risen* out of the *grave*, and have *appeared* at the *Judgement* of the *Lord* of the *whole Earth*, who cometh *quickly* to *Judge* all the *Inhabitants thereof*, both *quick* and *dead*. And now are the words of *Paul* fulfilled: *We shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump, for the trump shall sound, and the dead shall be raised incorruptible*. And furthermore, *He that now shall keep the words of Him who is the Light of the World, shall never see Death*. All this *cometh* and is *come* according to the *Everlasting purpose* of the *glory of the LORD*, and that men may no more make a *talk* of the *Scriptures*, but that they may be all *fulfilled*.

1 Cor. 15.51, 52. John 8.51.

Awake, awake therefore *you* that *slumber* in your *confessions*, and yet are asleep in *your sins*; awake to the turning from *your sins*, that ye also may *hear* the *voice* of the *trump* of *GOD*, and the joyful *voice* of the *Bridegroom* from *Heaven* with *Him*, who *cometh*

*oth* in the *glory* of his *brightneſs*, cloathed in *white*, whom no fleſh can *ſee* and *live*. **Awake**, **awake** to the *Judgement*, whilſt the *day ſpringeth* from *on high*, and *viſiteth* you. For of *a Truth* whether you will *hear* or *forbear*, the *LORD GOD cometh* who hath ſhewn *ſignes* in the *Heaven*, in the *Firmament* above the *Earth*, and *darkened* the *Sun* at his *Word*, and turned the *Moon* into *blood*, even whilſt the *Nations* were *aſleep*, and ſhewed it to the *thouſands* which he hath *gathered* from *Sea* to *Sea*, and from the *Iſlands* in the *Sea*; and ſhewed his *Wonders* unto *them* *fire* and *pillars* of *ſmoak*, and *blood*, and *vapours*, whereof I am a *witneſs*, for the *LORD GOD* of *Heaven* and *Earth*; who am of him *ſent*, to *declare* his **mighty day** which is *at hand*, to the *Inhabitants* of the *Earth*. **A warning** therefore to the *World* whilſt you have *time*, **Repent**, leſt *he* who *cometh* as a *thief* in the *night*, find you in the *curſed nature* of *iniquity*, and you be *judged* with the *condemned* for *ever* unto *wrath*: and think you of the *perverſeneſs* of that *faithleſs generation*, in the dayes of *Noah*, who continued *eating* and *drinking*, in the ſtrength of their *luſts*, and would not *take warning*, until the *Flood came* and made an *utter deſtruction* of them *all*; for as the dayes of *Noah* were, ſo ſhall alſo the *coming* of the *Son* of Man *be*: So *Mat'h.* 24.37. if *You periſh* in your *ſins*, and the *People* for their *ſins*, the *blood* be upon *Your* own *heads* henceforth and for *ever*. Remember you were *warned* to *Repent*.

Now the *LORD* is *coming* to **blind** the World, which do ſay that *they ſee*, and to bring to *nothing* their *wiſdom*, and to **confound** all the *Will-worſhips* of all the ſons of *men* upon the *face* of the *Earth*; who can *Sing*, and *Preach*, and *Speak*, and *Pray* in their *own time*, and in their *own wills*, that is to ſay, when *they will*, even in the ſame *will* wherewith they *Swear*, and *Lye*, or are *Proud*, or *Covetous*, which is *Idolatry*; or *Envious*, which is *Murder*. All theſe things in the *Will* and *Time* of Man, both in *Prieſt* and *People* being but *one*, as ſaith the *Scripture*, *Let his prayer become ſin*; and again, ſaith Chriſt, *God heareth not ſinners*, for the *Worſhip* of God is in *Truth* and *in Spirit*; ſuch *Worſhippers* the *Father* ſeeks to *Worſhip him*, ſuch as *walk* not *after the Fleſh*; in whom the *righteouſneſs* of the *Law* is fulfilled, who *walk* after *the Spirit*, in the *Spirit*. Now who are in the *Spirit*, and led by the *Spirit*, into *all Truth*, in *Col.* 3.5 *1 John* 3.15. *Pſal.* 109.7. *John* 4.23. *Rom.* 8.4.



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the *true knowledge* and *understanding* of the *mysteries* of *Truth*, which is *hid* from those which walk after the *flesh* in *sin*, and are *sinners*, walking against the *Life* of the *Spirit*, which *leadeth* the *true Worshippers* of *GOD* in the Spirit *out of all sin* into *all truth*. By which *Spirit* of *Truth*, the *Scriptures* were spoken forth, and the *Prophecies* of the *Prophets* were spoken forth as *Parables*, as saith the Prophet. *The Vision of all is become unto you, as a book that is sealed; which men deliver to one that is learned, saying, Read this I pray thee; and he saith, I cannot, for it is sealed. And again the book is delivered to him that is not learned, saying, Read this I pray thee; and he saith, I am not learned.* So that it is hid from both the *learned*, and the *unlearned*, being not in the *life* of the *Spirit* by which it was *written* and *given forth*: and *Christ* spake not any thing to the *World*, but what he spake in *Parables*. And *if our Gospel be hid, it is hid from them that are lost*, (saith *Paul*) who live in their *sins*, against the *life* of the *Spirit*, by which the *Gospel came*, and was *preached* to the *Spirits in Prison*, to the *lost sheep* of the *house* of *Israel*.

John 16. 13. Isa. 29. 11, 12. Matth. 13. 34. 2 Cor. 4. 3. 1 Pet. 3. 19.

And *now* if the World knows not how *to try their* own *Spirits*, let me shew them *a little* by asking a few *Questions* according to the *Scriptures*, which by the *Spirit* of *Truth* and *Understanding* were given forth; which if you have the *Spirit*, and do walk according to the *Truth* of the *Scriptures*, by the *Spirit* of *Truth*, of *Wisdom*, and *right Understanding*, then with the *Life* of the *Spirit* you will be able rightly to *answer* them all; else you will know of *what Spirit* you *are*, as it is more *necessary*, that the World should know of what *Spirit* they are, then to *imagine* that they *worship* in the *Spirit*, whilst yet they are *in their sins*, and as men in *the flesh*, walking and living in the *lust* and *liberty* of the *flesh*.

Query. 1. *What is that* Line *which God stretcheth over the Earth to measure the Earth withal?*

2. *What is that* Behemoth *which God made with Job? and how doth he eat grasse as an Ox? and although God made him with* Job, *whether did* Job *know him until God discovered him to* Job? *And whether hath God made him with you*, yea or nay?

3. *What are those* Chaines, *wherewith CHRIST shall bind the KINGS of the Earth? and what are those* Fetters *of Iron in*

which also their NOBLES shall be bound?

4. What is that **Iron Rod**, with which He shall rule the Nations, and dash the wicked in pieces as a Potters vessel?

5. What is that **Seal**, with which He sealeth the mouth of the Pit of darkness?

6. What is the **Seal** and **Inscription** thereof, wherewith the number of the Lord's People are sealed?

7. What is the **Seal** and **Mark** of the **Beast**, and his **Number**?

8. What is that **Eye** of **Discerning** which giveth the sight of reading the Inscription of every Seal in the foreheads of all, to the understanding of what number they are? and have you that Eye yea or nay?

9. When came in the **Apostacy**? and when was the discovery and Revelation of the **man** of **sin**, and spirit of **Antichrist** which wrought in a **mystery**? and how is he destroyed by the **brightness** of the coming of Christ? Read 2 Thes. 2. 7, 8, 9, 10, 11, 12. and tell me, Whether any man in particular, or any professing People in general, are yet redeemed from under the power of the working of the spirit of **Antichrist**, who remain in the first nature, bringing forth the fruits of **Transgression**, yea or nay?

10. Whether is there a **Spot** in Christ's Church? and Answer me plainly, Whether is there any **one sinner**, a member of Christ's Church upon Earth, yea or nay?

11. What is the **Law of Life** and **Liberty** of the Saints, which keep themselves in the Liberty, free from sin and transgression, which gendreth to Bondage, a measure of which is given to all; and to as many also which have not the Letter, by which also they shall be judged, as they shall who have the Letter, and yet walk contrary to the Letter of the Scriptures?

12. What is the **Plummet** unto which God seteth Judgement, that he may fill the Earth with Judgement, and the wicked with Condemnation?

13. What were those **Battering Rams** which God caused Ezekiel to place against the Walls of Jerusalem round about? and whether do they now Smite against Jerusalem, or Batter against the Walls of **Mystery Babylon**, yea or nay?

14. What are those **Thorns** and **Briars** which the wicked

*Prince of the Earth shall set in the gap, and set in Battel against the Lord, which the fire of the Lord God shall consume, that the Scriptures may be fulfilled?*

15. *VVhat is* the Battel of the Lamb, *and who are* His Followers? *and whether any are his* true Followers, *but such as are able to* hear *all things, and* bear *all things in the true season? and whether are any now of the true Church, which was in* Rome *in* Paul's *dayes, but such as are ready to try all things, and hold fast that which is good,* yea *or* nay?

16. *VVhether are* You *of* that Church *which are Proud, Envious, or Persecutors, which are Murderers in their hearts,* yea *or* nay?

17. *VVhether is not* all Sin *of the* Devil, *and he that commits* Sin of the Devil? *and is there any other spirit which Persecutes or envies the Just now, but that spirit which was Envious in the beginning, and slew* Abel *the Just then, because God accepted him, and which also killed the holy Prophets, Christ and the Apostles,* yea *or* nay?

18. *VVhether is there more than* One Intercessor *and* Mediator *between GOD and Man, and who is it?*

19. *By what* Meanes *shall a Young Man* cleanse *his VVayes?*

20. *Is there one among all the* Lip-professors *of GOD in all the VVorld, which walkes in the clean way, either* Prophet, Priest, *or* other, *in which no sinner can walk,* yea *or* nay?

21. *Shall not I know the* Tree *by his* Fruits, *and all* Professors *by their* Works, yea *or* nay?

22. *VVhether are not* Christians, *so called, and* Heathens, Turks *and* Jews, *notwithstanding the* diversities *of their* Confessions *and* Professions *of VVords, being all in sin and sinners, and transgressors,* one *in the Substance, and so in Unity, in one Ground and Nature, under the Curse and VVrath of GOD,* yea *or* nay?

23. *VVho are the* People *Prophesied of, should come, of a* Deeper Speech *than you can perceive, of a* Stammering Tongue *than you can Understand?* Isa. 33. 19. *Isa.* 28. 11.

24. *Let me ask the* Prophets, Priests *and* wise Men *of the City of VENICE, and let a Search run through the Land of ITTALY, to find out him which can shew the Princes thereof the true* Interpretation

terpretation *of my* Vision, *which is not a* Dream, *as the Voice of a* Dreamer, *but the* Vision *of the Lord, concerning the Times at hand; and prove you if their Wisdom can satisfie your hearts touching this matter?*

*In my* Vision *I saw* Seven Trees *planted in* Seven places, *and the ground of* Six *of them where they grew was of* one Nature, *and each Tree had his fence about him, and I saw many* Workmen *labouring to* raise *the Defence* higher, *they began to Labour when it was a little Light, and the Night shortly overtook them all,* that they could *not Work* any *longer,* so that they saw not *the good* of the *Work* of *their hands,* and therefore they *sat down,* and *slept* in *sorrow.*

And it came to pass that there *arose* a Star, which while the *Workmen slumbred,* it shewed me, that the *first Tree* was full of *Moss,* and *withered* without *shooting* a *Leafe,* and so waxed rotten: And I heard one say, *Yet notwithstanding, let it stand for a season, until a fire be kindled.*

The *Second sprouted* out some certain *Leaves,* and it *grew* into *Two Bodies,* from *One Root,* the *one* was more *green* and *fresh* in *colour* than the *other*: And it came to pass, that *a Wind blew,* and they *dashed* each other; but the *green part* stood longest, although her *leaves fell* therewith, and her *Body* waxed *dry* at the *Root.*

The *Third prospered* for *a little season,* but *much heat* parched the *Branches* thereof, and that also *decayed.*

The *Fourth* had a *time* of *Prosperity,* but the *Winter-season* blew *cold Winds* over her *Boughs,* insomuch that the *Rinde* pilled away, so that the *Body* was left *naked,* and it *withered* standing.

The *Fifth* grew by a pleasant *Brook,* and the *Waters* thereof *refreshed* her *Root,* but the *Ground* being not *good* to *retain* the *moisture,* although that she *budded* and *blossomed,* yet it came to pass that a *Wind* from the *North* gently blew over it, and many of the *blossomes* were *blasted,* and the rest that *remained,* although they came towards the *goodness* of *Fruit,* yet afterwards, there came a *rushing Wind* from the *rising* of the *Sun,* and they all *fell* in an *untimely season.*

The *Sixth grew mightily,* more *tall* and *lofty* than *all* the *other five,* and was the most of all *beautified* with the *largest Leaves,*

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and delightful-coloured blossoms, which covered her large quick-sprouting-boughs, but immediately her Root became a nurse of Rottenness.

And I saw an Ax blade in the hand of a certain Shepherd, and loe, He looked over all the Six, and said, This is because of their unfruitfulness; and yet a surer thing must come to passe. And he turned to the Seventh Tree, which was planted in a low Valley unploughed, and behold her Body bowed, and she stooped unto Him that had the Ax blade in his right hand; and He took a member of that Tree, without hurt to the Body, and he made thereof a Helve for the Ax, and fastened it thereto; and he turned again towards the Sixth Tree, and smote it, that it fell to the ground; and so He passed to the Fences of all the other Five first, and made breaches upon them, that they may all become utterly a Desolation for ever.

And he again said, Even so must it be unto many Oaks, and Cedars, and wild apple-Trees in the Woods and Wilderness of the Forrests of the Regions of the Earth.

And again he returned to the Seventh Tree, and digged about it, and pruned it, and it bare Fruit to his pleasure.

And he again uttered his Word and said, This is to spread, and I will dig a Well by her, and make her Field pleasant, and a refreshing River shall compass her Banks; that my Flockes which I have in secret places may openly feed as one Herd within the compass of this Fence which I have framed, and will build it round about, that no Thief may reach to taste of her Fruit. And I saw it and blessed the LORD, and magnified the NAME of the most High GOD.

All that have received the key of Knowledge of the Oracles of GOD they can Read me, and Understand me, and Receive me, and know that I am of GOD; who being of GOD do know that the whole World lieth in wickedness.

Now a wise Prince and wise Rulers, and wise Judges, and wise Priests, and wise People, such as minister to the glory of the LORD, they will not judge of any thing before the true time. But Fools are rash and perverse, and froward, and heady, and furious; such cannot judge aright for GOD: [being not in the measure of GOD, which is meek, humble and patient, which is the true eye to see all things justly weighed, in the ballance of E-

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*quire* and therefore cannot measure a *cause* aright, and so not *judge* with the *right Judgement*; for it wanteth to be set up *within* to destroy the *heady* and the *rash*, and *fierce*, and *proud*, and *envious within*; and so the measure *without* is *scant*, and wanteth of the *truth*, because it is first *scant within* and judgeth not evil *within*. So it was *with Christ*; sinners judged *Him* who was *without sin*, that was and is the *unjust Judgement*, then a Nation is full *of sin*, and it baleth *blood* upon it *wilfully*: but yet the *LORD GOD will judge* for *all*, and the Nations *shall know* that he is *Judge* of *Heaven* and *Earth*.

Therefore *to the Light*, which is *God's measure* in you all, *turn your minds*; which *Light in all* your *Consciences*, shews *you* and will shew *you all the evil*, that ever you have *done* in the *body*; which if you *love it*, and *follow it*, will *judge you all*; and so as you *love* the *judgement* thereof, you will come to *judge for GOD*: The evil *eye* will be *cast out*, and the measure will be single *within*, to judge all *in truth* and *equity without*; therefore let all your *Laws* be according to *that of GOD* in the *Conscience*; and *this* is the *Word* of the *LORD*, in the *Nations* of the *Earth*.

O *VENICE!* Why were thy *Princes* against the *Execution* of *GOD'S* Judgements upon the *heads* of thine *Inhabitants*: If plagues be their *due*, because of their *iniquities*, thinkest thou that that thing is *equal* in *GOD'S sight*, which is made as a *fence* against *GOD*? Or, thinkest thou in *righteousness* that it is *better* to keep plague out of *thy City*, which can in a *moment* break over *thy Walls*, than to cleanse the *City* of *Whordoms*, *Adulteries*, *Oathes*, *cursed Speeches*, *Drunkenness*, *Pride*, *Idolatry*, *Envy* and *Murders*, by the *just Execution* of *true Judgement* in thy *City*: But what now if *GOD* willing to shew *his wrath* upon the *unclean vessels* of *Wrath*, visits thee with Plague *within thy City*, and make thy *bulwark*, which thou madest against *GOD*, which is a *fence* binding unto *Idleness*, wherein *mischief* is *hatched* without *thy City*, *to be put* in *Practice* in thy *City*. I say what if *GOD* make them *Walls*, which thou hast *built* against *GOD*, the works of *thine own hand*, the *burden* of thine *own back*, *Bulwarks* and a *fence* to fight against thee *within thy Walls*? Will not Judgements be *Just* then in thine own *sight*?

Look

Look upon thy *Lazzarette* and remember thou wert told that if thou *pullest down* Product, and *repentest* and *amendest* thy *ways*, *GOD* will preserve in thee the *longer* a *People*, and in *Judgement* thou shalt *remember* this.

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## *Concerning* Iniquity in the heart, *and the* Fruits *of the* Cursed Tongue.

GOD is coming to judge *all Iniquity* in the *heart*, and will *rip open* every *heart*, and shew every man the *deceitfulness* of his *heart*: No *Iniquity* is hid from GOD, nor *deceitful word* or *action*, so as that He seeth it not; GOD, who is the *searcher* of all *hearts*, seeth the *foolishness* and *deceitfulness*, and the *Iniquity* in the *hearts* of men, which *flatter* one another with *vain Titles*, which neither profits *Body* nor *Soul*, saying one to another, *I am* your servant, Sir, *Your* humble servant, Sir; *Your* servants servant, Sir; *You are* my Lord *and* Master, *I am* your Slave, Sir. GOD seeth the *Iniquity*, and cometh to *judge* the *Iniquity* which is in the *heart*, the heart not *thinking* what the tongue *speaketh*; but speaketh words of *praise*, and *flattering*
*Jude* 16 *words* and *titles* to mens *faces*, and have mens *Persons* in *admiration* before their *faces*, because of *advantage*, that is the *Iniquity* in the *heart*; and when they have turned their backs, and have not *the end* which the *Iniquity* in the *heart* reached after, then they will say concerning the *persons* whom they *did flatter* to their *faces* with titles of vain praise, and vain honour, saying, *that Devil did this*, and *that Devil did that*, and *that Accursed did the other thing*. Now if the *Accursed One* in them, which *works* the *Iniquity* in them, did not *blind* their *hearts*, then they would *see* and *know*, that wherein they did *flatter*, they did *but flatter* with the *Devil*, which they did confess was the *Devil*: And when they said, *I am your* servant, Sir, and *I am your* slave Sir, *You are* my Lord, Sir; they did but give *testimony* that they are *servants* of the *Devil*, and the *slaves* of
*Luke*, the *Devil*, and the *Devil* is their *Lord*. And thus said *Christ*
19. 22. unto the *unprofitable servant*, even as these are *unprofitable servants*,

vants, Out of thine own mouth thou art judged; and so, *Out of your Own mouths* you are judged: And this is the *Judgement* which is of GOD, which is according *to Truth*, which that of GOD *in all your Consciences* sets to *seal*, and shall set to *seal* the Truth of GOD's *Judgments*. Now such men which by their own *Confessions*, who out of their *own mouths* are *judged*, which the *Light* in their *Consciences* witness, that they are the *servants of the Devil*, and the *slaves of the Devil*, and the *Devil is their Lord*: they will go to a *Priest*, which *Priest* sayes *he is the servant of God*, and they will *confess* to him some of their *wickedness*, and the Priest will judge of it. Rom. 2. 2.

Now I will tell you what *Paul* saith to such a *Priest*, *What hast thou to do to judge another man's servant? to his own master he standeth or falleth.* So this I find the *People* in the *Iniquity*, and the *Priest* in the *Iniquity*, each one *partaking* of *each* others *Iniquity*. Rom. 14. 4.

Again, There are those which do say, *they are Gentlemen*, and say, such a one *is a Gentleman*, and such a one *is a Gentleman*, and such a one *is a gallant Gentlewoman*, which are *well bred*; he is *a very understanding man*, he can *complement well*, he is a *man that can sing well*, and *among such as are his Equals he is very Noble*, and will *keep company* and *drink* and *be merry*, and *knows very well how to behave himself amongst Gentlemen in all manner of good behaviour and courteous salutation*: And as for *that Lady*, she *can sing well*, and *play well upon Musick*, and *she knows how to behave her self well towards Gentlemen, in bowing the body, and speaking pleasant words*. But now, if I were to ask a *wise man*, Of what Kingdom is all this? Is it of the *Kingdom of GOD* which is *come down*, and is *coming down* among men? or is it the *Devil's kingdom*, which is the ground of *deceit* in the *hearts* of men? Christ said, *Be not you called of men* Masters; *nor be not you called of men*, Lord; *for one is* your Master, and *one is* your Lord, *which is in Heaven*. Christ did never teach *Lying*, nor *Pride*, nor *Vanity*, nor *Lust*, nor no such *evil thing*, but his *Life* bore witness *against them*; for he said, *My* Kingdom *is not of this World*; *if it were, then would my Disciples have fought*. Now hereby I know that all *these* who are in the fore-mentioned *Lust*, *Vanity*, *Lyes*, *Flattering* and *Deceit*, in their *words*, *works*, *carriages* and *behaviours*, that *they* are not of *Christ's Kingdom*, for being *vain* in their *windes*, and *proud* Matth. 23. 7, 8, 10. Joh. 18. 36.

in *their hearts*, after that they have *flattered*, and *complemented* one with another, when a *matter* or *cause* comes in *competition* between them to have the *Superiority*, and *Mastery*, and the most of the *goods*, *riches* and *glory* of the kingdom of this *World*, they fall into *contention*, *strifes*, *debates*, *quarrellings* and *fighting one* with *another*, sometimes to the *slaying* and *murdering* one of another. Now these are they which the World call *Gentlemen*. Oh! utter shame to all the *World!* If they came but to *see* their own *Ignorance* in this matter; Christ said, *Learn of me, for I am* Meek *and* Lowly: And He *forbad* His *Disciples*, which learned *Meekness* of Him, and *Lowliness* of Him, to be *one* with the *World*, in that which they *feigned* as their *lowliness*, and which the *World* do now say is their *lowliness* and *humbleness*, in *salutation*. *Be not you as the hypocrites are, that love greetings, and salutations in the Market-places, and love the uppermost Rooms at feasts, and that love to pray to be seen of men, or to have the praise of men*, or to be well spoken of in the worlds wayes. *Woe be unto you, when all men shall speak well of you*, saith Christ. For those which were in the *customs* of the *World* then, which were *vain-glorious*, and *proud*, loving the *praise* of *men*, and the *flattering-words* of *men*, & to *flatter men* with *words of praise*, they were at *enmity* with *Christ* and his *Disciples* then. Of which *discipleship Paul* bears his *Testimony*, exhorting the Brethren, saying, *Be not conformable to the things of this world, but be ye transformed, by the renewing of your minds*. And now such as are *called*, and do *call* themselves the *Gentlemen* in these dayes, they have *done*, and in all places are ready to *do*, the *same things*, which the former *evil generation* did unto *Christ*, and the *Disciples*, and the *Brethren*, which were *transformed*, by the *renewing of their minds*, to as many which also are now led out of the *vanities* of the *World*, to bear *witness* against the *deceits* of the *World*, and the Iniquity in the *hearts* of the *sons* of *men*.

Matth. 11.29.

Matth. 23.5,6, 7,14. Luke 6.26.

Rom. 12.2.

Furthermore, those which say they are *Gentlemen*; Some are *Scoffers*, that's *Ishmael's brood*, and have *Envy* in their *hearts*, which are *Cain's Brethren*; They will *pull* off their *Hats* to a man's face, and *envy* him in their *hearts*, and *mock* him behind his *back*, and will *smite*, and *fight*, and *quarrel*, and yet such are called *Gentlemen*, and are said to have good *breeding*, and good *manners*, whilst they have but the *breeding* of the *wicked*,

*ed*, and the manners of the *scornful*; and this is *rottenness*, and *dirt*, and *chaffe*, the *drosse* and *off-scouring* of the *Earth*: and when any of them come to *know GOD*, they shall know this *to be Truth*, according to the mind and will of *GOD*, answering *that of GOD*, the *Light* in all *Consciences*.

And again, some of *your Gentlemen* will *Lye*, and *swear to a Lye*, in whose mouths *Lying* and *Swearing* is as *common talking*; and some know how to *complement*, to go a *whoring*, and to be *drunk* with *Whores*, and to make themselves *merry* upon the *beds* of *Whores*, and they *dresse up* themselves in *gay apparrel*, and *perfume* their *apparrel*, to come with *pleasant smels* in the *nostrils* of *Whores* to be *accepted* in the *house* and *eye* of the *Whores*: And *Whores* doing the same, to be *accepted* of *Whore-mongers*, to smell sweet in the *nostrils* of *Whore-mongers*; and they *paint* their *faces*, and put *black spots* in their *faces*, the Devil's Mark in their *sweet*, that they may be *well accepted* in the *sight* of their *Lovers*, and that their *beauty* may be *pleasant* to the *eye*, and their *smell* sweet in the *nostrils* of their *Lovers*. Many of these are your *well-bred Gentlemen*, and *Gentlewomen*; but they are a *stinke* in *God's nostrils*, and an *abhorring* in the *eye* of the *Lord*; whom the *LORD GOD* in his mighty Day, which is at *hand*, will make an *everlasting abhorring* unto *all* flesh; Your *well-bred Gentlemen* and *Gentlewomen*, which are said to be of *great Parentage*, and of *great Births*, *Noblemens Children*, their *Fathers men of great Estates*, they must be *honoured*, and they must be *respected*, for they are *gallant-bred Gentlemen* and *Gentlewomen*, and are full of *good manners*, whilst the *heart* is not *equal* in all *their members*, the *heart* is not *upright* before the *LORD*, but their *bones* are full of *Rottenness*.

And would not *this* very *Generation* make a *mock* of *Christ*, if *Christ* should come to ask of them, What was your Father *Adam*? Did my *Father* say, that he was a *Gentleman* when he was made in his *uprightness*? Or your Mother *Eve* a *Gentlewoman*, as the proud deceitful *flesh* among you, are *titled Gentlemen* and *Gentlewomen*? What was *Abel*, *Seth* and *Enoch*, *Noah*, *Abraham*, *Isaac*, *Jacob*, *Moses*, *Esaiah*, *Jeremiah*, *Ezekiel*, *Daniel*, *Job*, *Micha*, *Zachary*, and the rest of the *Prophets*, were they such *Gentlemen* as you? Or if *Christ* should say, was I reckoned such a *Gentleman* as you, who was (by such *transgressors*

as you are) numbred among *transgressors*? Was *Peter*, *Paul*, *Matthew*, *Mark*, *Luke* or *John*, *Gentlemen*, such as you are? If *Christ* should ask you these things, would not you *laugh* at him and *mock* at him, as the *Jews* laughed and mocked him upon the *Crosse*? And now I ask you, which of you is *better* than they *were*?

And further, Where did any of the *Apostles*, or *Disciples*, or *Brethren* say one to another, *You are* my Lord, Sir, *I am your* slave Sir; with *pulling off of Hats* one to *another*, and making great *bowings* one to *another*? Where do you find that that was the *manner* of their *salutation* and *greeting* one *another*, which you hold in *deceit* one *towards another*.

Yet these *Gentlemen* of your *nature*, besides that *Name*, in their *cursed nature* will say, *We are Christians*, and *Christ is our Lord and Saviour*; But I will tell you what Christ will say to such, yea unto many such as will say Lord, Lord, *In thy Name we have done many miracles, in thy Name we have cast out Devils*, (your *Gentlemen* are far from that of *casting out Devils*, and if the *Lord Christ* will say to them) *Depart you cursed workers of Iniquity, I know you not*, think you, will he say lesse to *your Gentlemen*?

*Mat.7. 21,22.*

Again, you that call *Christ*, *Lord*, hear you what the *Lord Christ* said unto such as you are, *Why call ye me LORD, and do not the things which I say?* Now this *Christ* said, *Thou shalt love the Lord thy God, with all thy heart, with all thy mind, and with all thy soul, and thy neighbour as thy self*. *Paul* witnessed to it, *That the righteousness of the Law might be fulfilled in us, who walk not after the flesh, but after the Spirit*. And again saith *Christ*, *He that loveth me keepeth my Commandments*. Unto which *John* bears Testimony, saying, *Whosoever saith he knows God, and keeps not his Commandments, is a lyar*. So you are here brought to *proof* and *tryal*; whether *GOD* is your *LORD*, or the *Prince* of the *power* of *darkness* (he that was a Lyar from the beginning) your *principal Head* and *Ruler*, let that *of GOD*, the *Light* in all your *Consciences* Answer.

*Luke 6. 46.* *Rom. 8. 4.* *John 14. 15.* *John 2. 4.*

*How dare you take my Name in your mouthes*, saith GOD, *whilst you hate to be reformed*? This is to you also *that take God's Name in vain*, when your *hearts* are *vain* and exercised in *vanity*, and telling *vain stories*, and speaking about *vain things*. *GOD will not hold* you *guiltless that take his Name in vain*, and

*Psa.50. 16, 17.*

the

the *Name* of *Jesus* in *vain*; yet you would have the *Name* of *Christians* because you *confesse Christ* to have been *slain* at *Jerusalem*, but that will not serve you, though also you call him *Lord*, whilst you keep not the *Commandments* of the *Lord*. For I enquire among you all, concerning the Lord of Life, whether you know him to be daily crucified in *your streets*, which *spiritually* are called *Sodom* and *Egypt*? Here *Christ* is but called *Lord* with that *Iniquity* which for the love of the *unrighteous Mammon* call men *Masters*, and *Lords*, and saith, *I am your* **Servant Sir**, *I am your* **Slave Sir**, whilst that is but a *flattering Lye*; And here they *flatter* others with *Lyes*, and *flatter* themselves with *Lyes* and in *Lyes*, and are so vain in their *Imaginations*, that they would *flatter GOD* with *Lyes*: But *GOD* will make you all to *know*, that he will not be *mocked*. Wherefore I say unto you, that in *vain hopes* you expect *Salvation*, whose *pleasure* is to *persevere* in *Iniquity*, who are *bound* in the *Womb* of *Witch-crafts*, in the *loathsomness* of all *manner* of *unrighteousness*. If *Noah*, *Daniel* and *Job* were among you, their *righteousness* should but *save themselves*, and but onely *Jesus* the *Righteousness of GOD intercede* for them; or if *Paul*, *Peter* and *Mary* were among this *Generation* of loathsome sinners, their *righteousness* should but only *save themselves*, and *Jesus* the *only Intercessor*, and *Mediator* but only *Intercede* for them: So wherein you hope to *die* the *death* of the *Just*, and so to *receive* the *Inheritance* of the *Just*, and *live* not the *life* of the *Just*, I tell you *nay*; The *Inheritance* of the *Just* will not be *yours*, who *live* not the *Life* of the *Just*. Your *hope* in the *end* (Remember in *vengeance*, when you are under *wrath*, that I told you before [mark the end] their hope) is the *hope* of the *Hypocrite*, and their *trust* is as a *Spider's-web*: you that are called *Gentlemen* and *Gentlewomen*, who live in *your lusts* and *pleasures*. Read you your *Figure* as in a *Glass*; the Scripture concerning the *Rich man* and *Lazarus*; Read the *Torment* of *Dives* and mark his *portion*, and consider *your latter end*.

*Exod.* 20. 7. *Revel.* 11. 8. *Gal.* 6. 7. *Ezek.* 14. 14. *Job* 8. 13, 14. *Luke*, 16. 20, 21, 22.

*Judah* and *Jerusalem* had a *day* of warning, whose *Inhabitants* were *adorned* with all manner of *bravery* and *tinkling Ornaments*, with *chains* and *bracelets* and *ornaments* of the *leggs*, and *ear-rings*, and *rings*, and *changable suits of apparrel*, *wimples*, and *crisping-pins*, and *glasses*, and *fine linen*, and *hoods*, and *vails*; but

23, 24, 25. *Isa.* 3. 18. to 24.

but the LORD GOD *changed* the glory of *their Liberty*, and brought them down into *Captivity*. Let their *Sufferings* be your *Example*; and remember when *Suffering* comes upon you, that you were *warned* to *Repent*. And now you that would *know* the *true adorning*, let me tell you what *Peter* witnesseth to be the true *adorning*; he saith, *Let it not be the outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel, but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.*

Now what will you all say for your selves, who in your *life* are *enemies* to the *Life*, walking contrary to the *Doctrine* of the Apostle *Peter*?

Deceive not *your Souls*, if you would chuse *to dye the death* of the *Just*, to have the *Inheritance* of the *Just*. You must all choose first, to come *to the Light* in all your Consciences, *which reproves you for all your sins and wickedness*, and following the *Light* which comes from *Christ*, and none other *Guide*, it will lead you to the *Life* of the *Just*, where none other *Guide* can lead you, unto *Christ* the true *Light* of the *World*, who is the *Shepherd* and *Leader* of his little *Flock* unto *pleasant Pastures*, who are *despised* and *hated* of the *wicked sinful World*, even as our *Lord* and *Shepherd* was before us. But now is the LORD GOD *coming* to *judge* for his *own*, whose *we* are, and not *our* own.

## *The Ground of* Idolatry *in the Heart.*

NOw I would shew you the *Ground* in which an *Idol* is *made*, and in which *Idolatry* is brought forth.

*Exod.* 32. 1, 4. Whilst *Moses* was in the *Mount*, and out of the *Camp*, the Children of *Israel* consulted together, and with *Aaron* the *Priest*, and made a *Calf*, and *Worshipped* it.

*Ezek.* 40. 14. As for the *Heathen* in these dayes, they have the *Images* of things *visibly* before them, and do *bow* their heads unto them; but as for the *house* of *Israel* they have set up their *Idols* in their *hearts*.

Now

Now come you and *examine* all your *hearts*, and let that of God *in you* answer me: *Paul* the Apostle said, *Covetousness* is Col. 3. 5
Idolatry: In that heart which is *covetous*, the *Image* of *Cæsar*, the *Image* of the *Prince* of the Nation, his *Superscription*, *Mark* and *Stamp*, in the *Gold*, *Silver* and *Brasse*, that's the God which he serves, that is the *Idol* in his *heart*, the love of the *Mammon* is planted *in his heart*. Now *that heart* Christ saith cannot *serve GOD*, because the unrighteous *Mammon* is *master* in the *heart*, (Matth. 6. 24.) *master* of the *mind*, *master* of the *affection*, and *master* of the *secret thoughts*, and there is no *spirit* to serve GOD; for the *mind* is in the *Mammon*, and it cannot serve *GOD*.

Again, Such as are *proud*, having great *Possessions* in the *Earth* and go *vain-gloriously* in *gay Apparrel*, which seek for the *honour* which comes *from man*, and which *love* to be called *Master* and *Lord*, and to be said unto, *I am your servant Sir*, and, *I am your slave Sir*; such are *Unbelievers* saith Christ, which seek *honour* one from another; they have not *Faith*, for they are not *faithful* in their *life*, in *obedience* to *Christ's Words*, who saith, *Be not you called of men Masters*; *for one is your Lord, which is in Heaven.* Now their *glory* in the *flesh*, is the *Idol* set up in *their hearts*; here GOD is *dishonoured* by that *cursed Image* in the *heart*, and *Idol* of *vain-glory* in the *heart*: for the Scriptures say, *All Glory belongs to GOD.* So when the *heart* lusteth after any *Glory*, and sets up *Glory* in his *mind*, that is a *strange god*, and that *strange god* hath the *glory*, and not the *True GOD*; that is *one* of the *gods* of the *Earth*, which will not *save*, but shall be *destroyed*, with the *worshipper* of the *false god*. Joh. 5. 44. Matth. 23. 8, 10.

Again, Some are *Drunkards*, others *Gluttons*, *Whoremongers*, *Whores* and *Thieves*; I would have all these also to *know* the *Image* and *Idol* which is set up in their *hearts*, and the *false god* which they *worship* with their *affections*, and all their *hearts*, which the true *Eternal GOD* will destroy: *Lust* and *pleasure* is their *god*, as the Apostle saith, *Whose belly is their god, who mind earthly things.* But whilst their *hearts* and *affections* take pleasure in the things of the *flesh*, and so worship the *Idol* and *false god* in their *hearts* with the love of their *hearts*, (which part [that is to say, the whole heart] the True GOD *requires*) they are but *fatting* themselves to be *fit* for *destruction*, which Phil. 5. 19.

shall

shall surely *overtake them*, with the *sore displeasure* of the *True* GOD.

Again, *Others* love to see the *Pictures* of their *Friends* and *Kinred* and *Children*, and the *Pictures* of the *Patriarchs* and *Apostles*, and *Christ* and *Mary*; and the *Pictures* of *Wild Beasts* of the *Field*, and the *Tame Beasts* of the *Field*, and the *Fowls* of the *Air*, and the *Fish* of the *Sea*, and the *Creeping things* of the *Earth*; and so that *eye* which takes pleasure in the *sight* of these *Pictures*, lets in the *love* of them *into the heart*, and so unto *many* (mine *eye* hath *seen* in the *Counsel* of GOD) these things have been a *double Image*, and a *double Idol*; as the *Image* and *Idol* of the *Heathen*, and the *Image* and *Idol* of *Israel*, an *Image* and an *Idol* without, which they have *bowed* unto, and *kissed* upon *a piece* of *Board*, or against a *Wall*, and upon a *piece* of *Paper*, or cut out of an *intire body* of *Wood*: GOD's **Vengeance** and **Plagues** and **Indignation** will *smite* the *hearts* of all such *Idol-worshippers*, which *worship Images* and *Pictures* without, and let in the *love* of these *things* into their *hearts*, then it becomes the *god* of the *heart* also, here GOD is not *known* among such to be *all* in *all*; for where an *Image* or an *Idol*, a *false god* within or without *stands*, the *True* GOD is nothing at all *to them*, or *in them*, until He shall be *known* to them all, in *Vengeance* and *Fury* against them all.

Now I would *shew you* further, that those *things* may be made an *Idol* and an *Image* in the *heart*, which GOD *once commanded*; To which end *Jeremiah* spake unto the House of *Judah*, saying, *Trust you not in lying words, saying*, **The Temple of the Lord, The Temple of the Lord, The Temple of the Lord** are *these*, when he was sent to cry *against the Temple*, which GOD *once* commanded to be built, that His Name might be *sanctified* therein. Then the *Temple* was all glorious *within*, as I am speaking after the manner of men *without*: as it was also glorious *within* in the *Substance*, whilst the *Jews* were kept *to within* where the *Substance* was known; but when an *Eye* was open in them, to let in the *glory* of the *Temple without*, then they were *turned from* the *glory* of the *Temple* in the *Substance*, and so GOD *forsook* their *Temple*.

Jer. 7. 4

2 Cor. 6 16, 19. Now saith *Paul*, *Your Body is the Temple of the living* GOD; and he that now shall set up **Love** and not the **Light** which *lighteth*

*lighteth every man that cometh into the World*, which is CHRIST the *Love*, which cometh from GOD: *GOD* is Love, and *GOD* is Light; So he that sets up another *Love* than the *Light*, and hath in his *heart* another *Love* than the *Light*, he sets up a *false god*, and worships an *Image*, and is an *Idolater* in the *substance*, though his *love* be to make *long Prayers*, or to read the *Scriptures*, or to *hear Sermons*, or to *sing Psalms*, or to give *Alms*, and *all* his *Goods* to the *Poor*, and his *Body* to be *burnt*, being out of the Light which reproveth *all sin* in the *Conscience*, and reproveth all *false love* in the *Conscience*, the *love* of that which would be *seen* of *men*, or have *praise* of *men*; that which leads to be spoken *well* of *men*, for his *words* or for his *works*, or for his *Religion*, that is the *false love*, in the *hearts* of the *Heathen* and *professing Christians*; That is their *false god*, even the *love* which is not of the *True GOD*, who is Love, and who is Light; for the *Light* in all your *Consciences* upon a due *search* of all your *hearts*, will *reprove it*.

1 *John* 4. 16. 1 *Joh.* 1. 5. *Matth.* 6. 5.

And again, Where the *Imagination* of the *heart* of *man* ruleth, which is only *evil continually*; I say, where the *Imagination* worketh in *Jew* or *Gentile*, to walk according to the *Law*, or the *Gospel*, being not *in that* by which the *Law* was given forth, and the *Gospel preached*, they worship a *false god*, (that which their own *hearts* do imagine to be *God*,) whilst the *True GOD* is *hid* from *Imaginers*, the *worshippers* of *strange gods*, which their *Imaginations* do make in their *minds*. Now that is the *ground* of an *Idol*, and the *ground* of *Idolatry*, The *Imagination* which *blinds* the *eye*, and *blinds* the *heart*, and *blinds* the *understanding*, altogether concerning the *true Knowledge of the True GOD*. For they like not *to retain GOD in their knowledge*, who like to retain *Imaginations* in their *minds*. Many have heard it said, *that GOD is a Spirit, and he will be worshipped in Spirit*, and do think from that report they have enough of the knowledge of GOD, and of the *True Worship*, and yet the World that thus *confess*, are divers in their *Worships*, being not yet in the *Spirit* in which GOD is *truly known*, and witnessed to be a *Spirit*, they *worship* they know not *what*, who are in the *flesh*, in the *lust*, *nature* and *deeds* of the *flesh*, which is at *enmity with God*, who is a *Spirit*. Here I find all the World,

*Gen.* 6. 5 *Rom.* 1. 28. *Joh.* 4. 24. *Joh.* 4. 22.

*Jew* and *Gentile*, *Professor* and *Prophane* of all *Nations* in *sin*, in the *flesh*, at *enmity* with *GOD* and the *Spirit*, and with *all* that walk *with GOD*, and *Worship GOD* in *Spirit*, and do hate and *persecute* them; according to that which *Paul* said, *As* Gal. 4. 29. *then, he that was born after the Flesh, persecuted him that was born after the Spirit; even so* it is now [mark] even so *it is now* because they know not *GOD*, which hath begotten *us* into the *Spirit*, and therefore they *hate* the *Father*, and them whom the *Father* sendeth. And this to all the *Idol Worshippers* within, and the *Idol-worshippers* without, in the *World*, is the Word of the *LORD GOD*.

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## *Concerning the strait Way to* Life.

IT is not the *will* of the *LORD* that alwayes the *simple*, should be *held* in a *by-way*. Therefore let me *declare* unto Isa. 35. 8 the *simple*, the *strait-way* of the Lord, which the *way-faring-men*, though *fools*, shall not *erre therein*. All the *World* is yet ignorant of that *way*, being in divers *pathes* in the going forth of their *Feet*, but in the *substance* and *body*, their *foot-steps* lead them, to meet all in the *one broad wide way of sin* and Matth. 7. 13. *transgression*, which leads to the *Pit* of *Perdition*.

This is glad-tidings to the *Seed* of the *captivity* which I *found* among the *sons* of *men*, The *LORD* is come and coming, to *fulfil* the *Promise* of his *Covenant*, which he spake by the mouth of his holy Prophet *Jeremiah*, (whom *GOD* sent as a *Child* among the *Nations* with his *Word*, and to *confound* the *counsels* of the wise, by the *Revelation* of his *Wisdom* in *Child-hood*) *Behold the dayes come*, (saith the *LORD*) *that I will make* Jer. 3. 31, 33. *a new Covenant with the house of Israel, and with the house of Judah; I will put my* Law *in their* inward parts, *and write it in* their hearts, *and will be* their GOD, *and they shall be my* people. That was the *Law* which God gave unto *Moses*, 1 Cor. 10. 1, 2, 3, 4. (who was a *Follower* of *Christ*) which was not written in *tables* of *stone*, but *engraven* upon the *table* of the *heart*.

For

*For this commandment which I give thee this day is not hidden from thee, neither is it a far off; it is not in heaven, that thou shouldest say, who shall go up for us to heaven, and bring it to us, that we may hear it and do it? neither is it beyond the Sea, that thou shouldest say, who shall go over the Sea for us, and bring it unto us, that we may hear it and do it? But the Word is* very nigh *unto thee,* in thy Mouth, *and* in thy Heart, *that thou mayest do it.* Deut. 30.11, 12, 13, 14. Rom. 10. 8.

And this was the Word of *Faith* which *Paul* preached, and the same Word of *Faith* which *Peter* also bore witnesse to, saying, *We have a* more sure Word of Prophecie, *whereunto ye do well, if ye take heed, as unto a* Light *that shineth in* a dark Place, *until the* day dawn, *and the* day-Star *arise* in your Hearts. Now all that are not come *to this* Word of Faith, which is a *Light that shineth* in a *dark Place*, they are out of the *true Faith* of *Christ*, whose *Name* is called the Word of GOD; Who saith, *I am the Light of the World, which lighteth* every man, *that cometh into the World*, saith *John*, 1. 9. And *Christ the Light of the World*; who said, *I am the* Way, *the* Truth, *and the* Life; *no man cometh unto the Father, but by by me*, *John* 14. *v.* 6. 2 Pet. 1. 19. Rev. 19.13. John 8.12. Joh. 12. 46.

This is the *Way* which for *Ages* hath been *hid* from the *simple*, [the Light] which *leadeth* to the *Father*, who giveth *Life everlasting* to all that love the *Light*, and follow, and walk in the *Light*, wherewith they are *lightened*, which tells you in your own minds and consciences, that you must not *Swear*, nor *Lye*, nor *Steal*, nor *Covet*, nor *be Proud*, nor *Scornful*, nor *vain* in your *Words* and *Hearts*, nor *wanton* in your *Mindes*, unto *uncleanesse* and *lust* of the *Flesh*, nor *Envy* any man, which is *murder*, nor be *Drunk*, nor *Gluttenous*, nor to do *any Wickednesse*.

This is the *strait way*, and the *little narrow way* which Christ the Light (who is the Way) spake of *leads to Life*; it is *strait* and *narrow* to that *Nature*, in all flesh living, which walks in *sin*, enemies to the *strait way* of Life: The *Light* which *convinceth* the World of *sin*, if you *love it*, and *follow it*, will lead out of *all sin*; this is the *way* which the Prophets propheſied of should be to the *wayfaring-men*, *though fools*, *wherein they should not erre*. Matth. 7. 14. John 16. 8.

This is *tryal* to all the *Worlds ways*, of *Jew* and *Gentile* upon

the face of the earth: Are they entred in that *way* in which a *Sinner* cannot walk?

1 Jo. 3. 8. No *Sinner* doth walk in the *Light*; for *all Sin* is of the *Devil*; *And he that commits Sin is of the Devil*; *And this is the* Joh. 3. 19. *condemnation of the world*; that **Light** *is come into the world, and men love* **Darkness** *rather than* **Light**, *because their deeds are evil.*

The *Lord God* is come to put all *Professions* in the *Ballance*, and wil weigh them in the *Ballance* of *Equity*, and that which is found in the *vanity* of many large *words*, and *Shews*, and *likenesses*, yet not being in the *substance*, in the *Righteousnesse* of God, which is *Christ* the *Light*; By the substance [which is the *Light*] the *Lord God*, [who is *Light*] will *overturne* them all, and by the *breath* of his *mouth*, will blow over all *confessions* and *professions*, and those which *make* them, and like as untimely Jer. 48. 11. *leaves* they shall *fall*, and *perish*, and *rot* on the Earth. For behold the Lord God hath *looked* and hath *seen*, and seeth all the World *asleep*, and like unto *Moab* setled upon their *lees*, which have not been *emptyed* from *vessel* to *vessel*, and the *old scent* of their *traditions* (in whom iniquity is increased by their traditions) *remaines* in them, and the *tast* is not changed at all; And **now** is the *Lord* of *Hosts*, which brought *Israel* out of *Egypt*, stretching out *his Arme*, for the sake of the *Captivate*, to *break* the *bonds* and *loose* the *captivity*; for he hath said in his righteousnesse, *they which have lead into* **captivity**, *shall goe* Rev. 13 10. *into* **captivity**, *and the* **captivate** *shall goe free.*

Oh all ye *Sons* of men, who are *endued* with *sobriety* and *moderation*, ponder *your waies* and consider *your doings*, for behold the Lord lifteth up *his hand* against all the *ungodly*; and now the *voice* behind you *saith*, **this is the way walk in it**; who there- Isa. 30. 31. fore sent his *Son* into the world a *Light*, who hath *lightned* you with his *true Light*, that you should walke in the *Light*, which *convinceth* you in *your consciences* of *all sin*, when you are in *secret*, and none *eye* seeth your *hearts*; and the *Light* tels you in *your minds* your *wicked* & *evil intents*, and when the thoughts of sin arises *in your minds*, the *Light* shewes it to you, which if you *love* and join your *mindes* to the *Light* it wil save you from *your sins*, & then you wil know the end of *Christ's coming* in the *flesh*, which was to *save his people*

from

from their ſins, *and that he might deſtroy the works of the De-* *Math.*
*vil*, the works of *him* which *doth* evil, that is the *wicked one* in 1. 21.
man, which was a *lyar* from the *beginning*. 1 *Jo.* 3.
8.

Wherefore all people *prove* your *waies*, and *prove* your *hearts*; for the *Mighty God* is coming to *ſearch* the *Earth*, and to make a *narrow ſearch* through it; And this is the *Inquiſition* which the *Lord* of *Hoſts* will *make* through the whole *Earth*, for the *Soules* which have been *ſlaine* and *ſtarved*, and all the *wrongs* which the *Innocent* have *ſuffered* by the *Inquiſitions* of the *Sons of men*, who have as it were *hunted* after *miſchief* and *blood* in all their waies.

**Woe** to the *Shepherds*, to the *Prophets* and *Paſtors* of the *Flocks*, which *feed* their *flocks* upon the *mountaines*, and nouriſh their increaſe with *winde*; the *wind* of the *Lord God* will **diſperce** them and make their *heritage* a *howling*.

Look to this thou populous *Noe*, that art ſcituate among *Nahu.*
the *Rivers*, that haſt the *waters round about thee*, whoſe *ram-* 3. 8.
*parte* is the *Sea*, and thy *Wall* is from *Sea* to *Sea*, when the
Lord God dries up *Euphrates*, then ſhall his army have a
*paſſage* unto thee; And then his *Prieſts* ſhall ſound about thy
*Walls* with *Rams-hornes*, and in a day thou ſhalt fall as *Jerico* *Rev.* 16
except thou repenteſt; and this unto thee is the *word of the Lord* 12.
*God*, whether thou wilt *hear* or *forbear*.

Therefore to the *way* which will *lead* thee from the *woe*, which will *redeem* thee and *lead* thee from the *cauſe*, which is the multitude of thy *ſins*. The *Light* will lead thee unto *Fear* and *Dread*, and *trembling*, and *paleneſſe*, and *feebleneſſe* before the Lord of *Truth* and *Righteouſneſs*, whoſe *vials are filled* and *prepared*; and behold God's *long patience* is exerciſed to *try thee*, and to *prove thee*, and now a **warning** is *come*, and *cometh* to thee, and the whole *World*. Enter therefore into the *ſtraitneſſe* of the *way*, the *Light*, which God ſetteth as a *marke*, either for thy *riſe* and *ſalvation*, or *miſerable downfall* into *Judgement* and *Deſtruction*, which if thou *repenteſt not*, as

ſure

ſure as the Lord *lives*, he will make thee to *know* that thou ſhalt become as *Babylon*, which he ſhall be called *bleſſed* that daſhe h the *Brats* of thy *uncleanneſſe* and *Whordoms* againſt the *Stones*; and this upon thee ſhall ſtand as the *Word* of the *Lord* to be *fulfilled* in *Judgement*, except thou *repenteſt*.

And now I tell thee there is *no ſalvation* under Heaven for thee, but *the way* which is ſet for the *ſimple*, the Light which *lighteth* every man that *cometh into the World*, in which the *wayfaring men*, *though fools, cannot ſlide nor erre therein*; and this is the *Declaration* of the *Lords Truth*, to be *witneſſed* by the ſeed *in all*, even by that of God in every *man's conſcience*.

Now if any *man* or *Woman* upon the face of the Earth, *King* or *Queen*, *Prince* or *Princeſs*, *Prieſt* or *People*, from the *higheſt* to the *loweſt*, in all Nations of the Earth do ſay, *That the Light which lighteth every man that cometh into the World, is not the true way to God's Kingdome*; or if they ſay, *that there is another way under Heaven which leads to Life, beſides the Light which lighteth every man that cometh into the World*; I ſay, their way is *darkneſſe*: or if any manner of perſons do *hate the Light*, and *mock* the *Light*, they are *witneſſes* to themſelves, that they are yet in *darkneſſe*.

And they who have another *Rule* or *Guid* to lead them, than the *Word of God*, *which is nigh you* (ſaith *Paul*) *in your* mouth, *and in your* heart; or if they ſay, *they have another guid* than the *Light* which ſhineth in *their conſciences*, it is a *falſe Guide* and leads into *Darkneſſe*.

*Rom.* 10 8.

Again if any *Prieſt* or *People*, from the *higheſt* to the *loweſt*, do *Scoffe* and *Mock* the *Meſſengers of the Light*, let *that* ſtand before all *grave ſober-minded men*, as a *ſigne* of the *laſt times* and of the *Spirit* of *Antichriſt* in thoſe, which are the *Mockers* and the *Scoffers*, whether *Prieſt* or *People*, from the *higheſt* to the *loweſt*; and ſo here *Peters* words are fulfilled, *In the laſt daies ſhall come ſcoffers walking after their own luſts*. But God will make them all to know, concerning all *Mockers*, and

2 *Pet.* 3 3.

*Scoffers*

*Scoffers* of his *Light*, and the *Meſſengers* of *his Light*, that he *ſits* in *Heaven* and ſees *them*, and *laughes* them to *ſcorne*; for they are the *deſpiſers*, & *wonder* and *periſh*, for whom this was written, *Behold I work a work in your daies*, ſaith the Lord, *a work which you ſhall in no wiſe believe though a man declare it unto you*; and ſo thoſe who *deſpiſe* the *Light*, they are in *Darkneſs*, and ſo great is their *Darkneſſe*, that they cannot ſee *their darkneſs*; but I feel *their Darkneſs*, to be *thick* and like a *cloud*, which the *Light* hath covered them with, becauſe they *deſpiſe* the *Light*, and *Mock* the *Light* wherewith they are *lightned*, which hath ſhined in *all* their *conſciences*; and this to that of God *is Truth*, and ſhall *ſtand* to be *witneſſed* by that of God *in all conſciences*, which the World hate, who make a *Mock* of the *Light*; for the *Truth* is but one, and the *Way* is but one, and that one is *Chriſt* the *Light*, *which lightneth every man that cometh into the World*, which *Baal's Prieſts* and *Prophets* did alwaies *deſpiſe* and *mock*, and this ſtandeth over all *deceitfull hearts* and *Tongues*. Act. 13 41.

CONCER-

## *Concerning* Righteous Judgement.

GIve eare, give eare ye **Judges**, and hear ye **Rulers** and **Justices** of the whole *Earth*.

*Levit.* 19. 15. The Lord God *is come* & *coming* to look for the fruit of *Righteousneſſe* and *Truth* from you all; God looks for *true* Judgement from all without reſpect of *Perſons* in *judgment*; that *juſtice* and true *judgement* may give the *Widdow* her right, and let the *oppreſſed* of the Land goe *free*; and God looketh that you ſhould incline your eare to the *Cry* of the *poor*, and anſwer the *lamentation* of the *needy* and the *fatherleſs*, in his time of *need*; God heareth *their cry*, even the *cry* of the *poor* and *needy*, *the fatherleſs*, *Widdow* and *oppreſſed*, who cry for *judgement*, which cries for *mercy*: Behold the Lord cometh to look for the fruits of *Righteouſneſſe* among you, *mercy* and *true judgement* to be found in *you*.

Oh all you *high* exalted in the ſtrength of the conceits of your *Wiſdome*, you muſt come *downe* from the *top* of *Mount Carmel*, come down to the *true meaſure* of *equity*, come down to the *juſt weight* and *ballance* of true *judgement*, in which all the *Kings*, *Princes*, *Judges* and *Juſtices* of the whole Earth ſhall be *weighed* and *meaſured* by the true meaſuring *line* of *Judgement*; ſuch as have *judged* for *gifts* and *rewards*, and have not turned their hands from *Bribes*, but have loved the *liberal hand of* **I will give you Sir, This is a preſent for my Lord**; which hath *blinded* the *eye* of *Righteouſneſſe*, and ſo *Equity* and *true Judgement* hath been turned *backward*; and here corruption *Reigns*, and the fruits of *Righteouſneſs* not brought *forth*; for *the true judgement* is *wanting*, and the *ballance* is not *uſed* to weigh a **tribe** and a **preſent**; the *Life* of the *needy* is not ſet in the *Scale* againſt it, which in the *ballance* of true *Judgement* is the greateſt *weight*, here the *Innocent* is undone, the *Widdow* poures out her *Teares*, and the *groanes* and *cries* of the poor, *the fatherleſſe* and *oppreſſed*, goe

up

up to God; and God *weighs* that in the *ballance* of his *Sanctuary*, against the *lightneſs* and *wickedneſs* and *corruption* of the *unjuſt Judges vanity*, who turn the *poor* and *ſtranger* from his *right*, and ſell the *needy* for a *pair of ſhoes*; and here *Zion* is built up *with blood*, and *Jeruſalem* with *Iniquity*, when the *heads* thereof *judge* for *rewards*. *Amos* 2. 6. *Mich.* 3

Wherefore all ye *Rulers*, *Juſtices* & *Judges*, come and learn to *rule* and *judge* aright in your own *houſe*, that you way become *Miniſters* in *the houſe of the Lord*; for he *which judges in* **Truth**, and executeth *Judgement in* **Righteouſneſſe**, he is a *Miniſter* in *the Lord's houſe*, *he bears not the ſword in vain*; but with *the Sword* he is a *terror* to all *evil doers*, and *a praiſe* to them *that do well*; here the *wicked* come to be *cut off*, and the *murderers ſlain* with *the edge of the Sword*, and this *cleanſeth* the *Land* of *Evil doers*, and from ſhedding all *Innocent blood*; here *the Juſt rejoiceth*, and *the* **Upright** and **Innocent** is *made glad* when the *Harlot* is cut *off*, and the *Whoremonger* deſtroyed, and the ſword in *Judgement* held over *the head* of the *wicked*; then there is no more filthineſſe in the *Land*, there is no more *wickedneſs* in the *City*; for **Truth** runs downe like a *ſtream*, and **Righteouſneſſe** covers the *Earth*, and the *Knowledg* of *God* the *Land*, as waters cover the Seas.

*A man's enemy* (ſaith Chriſt) *is that of his own houſe*; Come, learn *Judgment*, **true Judgement**, ye *Nations* of the *Earth*, that the fruit of *Righteouſneſs* may be brought forth *amongſt you*, and *in you*. Draw the *Sword*, and ſet up the *Sword* firſt in your *own houſe*, and learn to know the *Murderer* there, and the *Harlot* there, and the *Wicked* there, and the *Lyar* in your own *houſe*; which *David* ſaid he would not keep in his houſe; he loved *Judgement*, and therefore from a *Shepheard* God exalted him upon the *Throne*, and with him the *Sword* of *Judgement* was ſet up in *his houſe*, and in the *Land* to *root* the *wicked* out of his *houſe*, and *out* of the *Land*, and to *cut off* the *ſeed* of the *evil-doer*. *Pſ.* 101 7, 8.

Now the falſe-lover *in you*, which loves *Rewards*, *Gifts*,

and *Presents*, or any *Love*, which is not the *Love* of the *Light*, the *Love* of *Christ* in you; that's the *Harlot* which betraies you, and the *murderer* which *murders* the *Innocency* of the *Just*, and *perverts* his cause, and strangles the *Innocency* of his *cause*, which the *Sword* ought to right; and that which *swears* and tells a *Lye* in you, that is the *wicked one*, who was a lyar from the beginning, who was a *murderer*; and that which lusteth unto *Envy in you*, because you have not *your wills* in the flesh, that is *Cain's seed*, his own *nature* and life, which slew Innocent *Abel*, which is for *Judgement* and for the *Sword*; for God hath set a *mark* upon it to that end: Now *Abel's blood*, [mark *Abel's blood*] which is the *Life*, that little grain of *Innocency*, which is oppressed in your *hearts* and *minds*; that little poor seed which never did consent unto *evil* in you, but was pressed down with heavinesse to heart, and laden and burdened in you, even to the Soul, which the Soul felt in time of sinning, and when you had committed sin; the *Light* in you which cries for *Justice*, the Blood which cries from the Earth for *Judgement*, which God *hears*, that is the *oppression* of God's Soul, which the wicked in *you* have *laden* and *pressed* down, as a Cart is laden and pressed down with sheaves; over which wicked one in you, the *Sword* is to be set, in *your own house*, the two-*edged Sword* of the Lord; his *Word* the *Light*, which will slay the *enmity* in righteous *Judgement*, and the life of the wicked cut off: And so *measuring* and *ruling* your own house with the *Judgement* of *Truth*, here you become equal *Rulers* for God, of all the world *without you*; for the *Just* hath his right *within*, the *ballance* of *equity* is set up *within*, and here the true *eye* is *open*, which looks into the *Justness* of a *cause*, and sees the *Justness thereof*, and *loves* it; and for the sake of truth deals *Justice* to the *Innocent*, and *Judgement* to the *Oppressor*; then the eye *discerns* aright, and gives unto every one his *right*; and cannot look upon any with *prejudice*, because he is *thus* or *thus*, or because he was *thus* or *thus*; here no man is *respected* because of his *place*, or because of *his person*; where that *of God* in the conscience *rules*, which *respects* no man's *person*; here the *Sword* divides *aright*, It gives a whole *living Child* to the *true mother*, and the *harlot* set to be

*Amos* 2. 13.

1 *Kin.* 3. 24.

*stoned*

*ſhould* without the *Camp*; this makes the *heart* of the Righteous *glad*, and ſo the whole Land *becomes* as God's *Iſrael*, in which the ſhowers of *bleſſing* and *mercy* flow for ever; whoſe dwellers *plagues* come not to touch.

And this is the *offering* which God *requires* among you, *true* **Judgement** and **Juſtice**, to be *executed* upon the *head* of the *tranſgreſſor*, without *mercy*: But **mercy** to the *Poor*; the *Widdow*, the *Fatherleſſe*, and *Oppreſſed*; and not to *pervert* the *way* of the *ſtranger*, to turn him out of his way; and all to be *done*, and *executed* by the *meaſuring line* of *true Judgement*, that of God in your conſciences, to *order* all your *Lawes*, *Acts*, and *Ordinances*; that when God comes, *Innocent blood* may not be found in your Land, for which God is *coming* to *viſit*: and where the meaſure is *ſcant*, and the *ballances falſified*, God will find out the *Iniquity*, and *overturn* it, and make all as a *plain* before him, and plant ſuch in the *Nations* for his *ſervice*, as ſhall not bear the *Sword* in *vain*.

Concerning the Law, ſaith *Paul*, *The Law is not made for a Righteous man, but for the lawleſſe and diſobedient; for the ungodly, and for ſinners; for unholy, and prophane, for murderers; and man-ſlayers, for whoremongers, for them that defile themſelves with mankind, for Stealers, for Lyars, and for Perjured perſons.* 1 *Tim.* 1. 9, 10

Where the meaſure of the Lord *Rules*, there the *Law* is fulfilled; but where the *Will rules*, concerning the Law, or concerning the *Cuſtomes*, or concerning *Profeſſions*, and *Religions*, then the Heart is *blind*, and cannot *Judge*; then the *unrighteous rules*, and it *judgeth* the *juſt*; and by this the *Juſt* alwaies *ſuffered*, the *Prophets* were *killed*, and *Chriſt crucified*, and the *Apoſtles ſtoned* and put to *Death*: Sinners and *ungodly*, for *whom* the Law *was made*, judged them for *whom* the Law was *not made*, in their *perverſe Wills* by a Law; and this was alwaies *the blindneſſe* and *Ignorance* of the World, who did not *judge* according to that of God *in the conſcience*; for which cauſe *the Jewes* and *Greeks* are under a *curſe* to this day, whoſe ſin is not repented of. read *Pſ.* 94. 20, 21.

Therefore a **warning** to the *whole World*, how they being *sinners*, and in their sins, *Judge* and *condemn* the *Innocent*, and *such* in whose mouth is no *guile*, nor in their *heart Iniquity*, for the **mighty day** *of God is at hand*, and the *Lord* is *coming* to *enter* into **Judgement** for his own.

Therefore let all your *Lawes* be according *to that of God in the conscience*, that you wrong not the *Innocent*, nor hale *Innocent blood* upon your heads; for such a *Nation* God will *establish* for ever, and give their *enemies* as a prey to their net.

And this is your **Visitation** from the Lord, whether you will *hear* or *forbear*.

*I. P.*

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POST-

# Postscript.

GO ye and learn what that meaneth, *I will have MERCY and not SACRIFICE*, saith Christ; Learn to offer unto the Lord of his own, that which is acceptable in his sight; offer Truth and offer *Righteousness*, the fruits of an *upright heart*. God requireth *substance* and not *shadows*; *substance* without all *shadows*. *I will take no Bullock out of thy house saith the Lord, nor He-Goats out of thy folds; for every beast of the Forrest is mine, and the cattel upon a thousand Hills. I know all the Fowls of the Mountains, and the Wild-beasts of the Field are mine; all the Bees of the Woods, and the Waters of the Fountains are the Lord's, who sanctifieth Israel. If I were hungry, I would not tell thee; for the World is mine, and the fulness thereof. The Lord hath no pleasure with thousands of Rams, or with the offering of ten thousand Rivers of Oyl; for he hath shewed thee, O Man, what is good, and what the Lord doth require of thee; But to DO JUSTLY, and to LOVE MERCY, and to WALK HUMBLY with thy GOD?* Mat. 9. 13. Psa. 50. 9, 10, 11, 12. Mic. 6, 7, 8, 9, 12, 13.

*The Lord's voice crieth unto the City, The rich men thereof are full of Violence, and the Inhabitants thereof have spoken Lyes, and their Tongue is deceitful in their Mouth.*

*Therefore also will I make thee sick in smiting thee, in making thee desolate, because of thy sins.* Hose 5. 4.

*They frame not their doings to turn unto God, for the spirit of Whoredomes is in the midst of them;*

*And*

Hos. 4. 2, 3, 4, 6, 9. *And they have not known the Lord; for with* Swearing, *and* Lying, *and* Killing, *and* Stealing, *and* committing Adultery, *they break out, and* Blood *toucheth* Blood: *Therefore shall the Land mourn, and the Inhabitants shall fall in the day, and the Prophet also shall fall with thee in the night; and I will destroy thy Mother. My people are destroyed for lack of knowledge. For it is come to passe, that there is like People, like Priest; wherefore I will punish them for their wayes, and reward them for their doings.*

The Lord God is working a Work of glory and praise unto his own Name, and utter *confusion* to the whole Earth; *Confusion* of their Words, *Confusion* of their Works, *Confusion* of their Wayes, and will shew the *Confusion* of their Doings, and *confound* the Imaginations of their Hearts, and will make the Earth to know, that in his holy Temple, in the City of the Living God, there needeth not the *Light* of a *Candle*, nor the *Light* of the *Moon*, nor the *Light* of the *Sun*, for the *Lamb* is the *Light* thereof. And if the Lord had need of any of those *Lights*, who created them, he would not say unto vain man, that he needed them. For he sheweth thee O man, that thou shouldst walk by the Light which shineth in thy Conscience, which sheweth and convinceth thee of thy sins and transgressions; he requireth not the *Songs* of the *cruel*, nor the *Prayers* of *sinners*, but in a *broken heart* the soul of the Lord taketh *pleasure*. Wherefore *strip* you, make you *naked* and *bare*, put away the *Lyes* and *Oathes* and *Curses* of your *Lips*, and the *Iniquity* and *Lusts* of your *Hearts*. Come now and *cloath* you with Righteousness, and *adorn* your Breasts with the Chain of the Glory of Truth, and be *bound* to the Lord *therein*. Then in stead of *Vengeance* the

Rev. 21 23. ch. 22. 5.

Is. 9. 31 Psa. 34. 18. Ps. 51. 17.

the dew of *Mercy*; in ſtead of the *overflowing wrath*, ſhowers of *Compaſſion*; in ſtead of a cup of trembling, the *wine* of everlaſting *conſolation*: Elſe behold the *Indignation* of the Lord, as a *Flood* from his holy Mountain, ſhall ſweep the *Channels*, and the *ſtream* of the *fury* of the Lord, ſhall *accompliſh* his end upon all the *poſſeſſors* of *corruption*.

And this is the Word of the Lord God to all the Inhabitants of *Sodom*.

Written by his Servant, in obedience to his Commandment, who is made a man of ſorrows becauſe of your ſins. Oh! that you all heard the voice of my cry over your City, then would you cloath with ſack-cloath, and joyn in mourning, and repent, and know that your warning is from the Lord God, which hath meaſured thy ſtreets, whoſe channels flow with blood and uncleanneſs.

I am a Lover of all your Souls,

*JOHN PERROTT.*

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*THE END.*

the dew of Hermon in Head of the everlasting [illegible] Powers of Compassion; in Head of a cup of trembling, the [illegible] of everlasting [illegible]: Elle behold the Indignation of the Lord, as a Flood from his holy Mountain, shall sweep the Channels, and the stream of the fury of the Lord, shall [illegible] his end upon all the [illegible] of [illegible].

And this is the Word of the Lord God to all the Inhabitants of Sodom.

Written by his Servant, in obedience to his Commandment, who is made a man of sorrows because of your sins. Oh! that you all heard the voice of my cry over your City, then would you cloath with sick-cloaths, and joyn in mourning, and repent, and know that your warning is from the Lord God, which [illegible] the streets, whose chapels flow with blood and unclean [illegible].

I am a Lover of all your Souls,

JOHN PERROTT.

THE END.

[illegible] Mat. 26. Luke 22. Col. 2. Eph. 2. 15.